



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. Hameem.<sup>1</sup>

2. Ayn. Seen. Qaff.<sup>2</sup>

3. Like *tha'leka* (*he-that-asar-it/ that*) reveals<sup>3</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *tha'leka* (*afar-that-it/ that*)<sup>x</sup> Allah, The Mighty, The *Hakeemo*<sup>4</sup> (*infinite hekmah (wisdom) Possessor*).

4. For Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.

5. Almost<sup>w</sup> the Heavens<sup>w</sup> fissure<sup>y m5</sup> of above them;<sup>y</sup> and the angels *yousabbehona*<sup>6</sup> (*he-they say: subhana Allah*) by their Lord's praise and *ystaghferona*<sup>7</sup> (*they<sup>z</sup> seek forgiveness*) for whomever (*are*) in the Earth;<sup>w</sup> lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).

6. And who<sup>r</sup> *ittakhatho*<sup>8</sup> (*they<sup>z</sup> took and presumed*) of lesser than/without Him *aw'leyaa*<sup>9</sup> (*guardians/ allies*), Allah (*is*) *Hafeedhon*<sup>10</sup> (*multitudinous Keeper-up*) over them;<sup>11</sup> and not you<sup>s</sup> (*are*) over them surely a custodian.

7. And like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> We revealed<sup>12</sup> to you<sup>g</sup> Qur'an<sup>x</sup> Arabic to [you]<sup>s</sup> warn the villages<sup>w</sup> mother and whomever (*are*) around [it<sup>w</sup>]; and to [you<sup>s</sup>] warn: (*that*) the Gathering's Day<sup>x</sup> no suspicion (*is*) in it;<sup>x</sup> a team (*is*) in the Paradise<sup>w</sup> and a team (*is*) in the *Sa'ree*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

8. And had Allah willed surely [He] (*could have*) made

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> Ibid.

<sup>3</sup> The word “وَحَىٰ أَوْ أَوْحَىٰ” is rooted in “يُوحِي” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحِيٰ” is fire or king. See *اللسان*.

<sup>4</sup> See the Lexicon attached to this Translation for an exposition on the words *الحكيم* “*الحكيم*” and “*حَكِيمٌ*.”

<sup>5</sup> The word “Heavens” is a feminine gender in Arabic, so “يَتَفَطَّرُونَ” = “fissure<sup>y</sup>” corresponds to that.

<sup>6</sup> The word “*yousabbehona*” = *he-they say: subhana Allah*, that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>7</sup> The word “يَطْلُبُونَ الْغُفرَانَ” = “they<sup>z</sup> seek forgiveness.” In English there is no seemly way to say: “*يَسْتَغْفِرُونَ*” per se. So I settled for saying: “they<sup>z</sup> seek-forgiveness.”

<sup>8</sup> The word “إِنْخَادٌ” from “إِنْخَادٍ” for “إِنْتَعَالٍ” which is “الإنخاد” “*الإنخاد*” therefore, “إِنْخَذَ” “*إِنْخَذَ*” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere *taking*.

<sup>9</sup> The word “أَوْلَيَاءٌ” could also mean, among them: *protector, friend*.

<sup>10</sup> The word “حَفَظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>11</sup> That is He keeps full record of what they do and penalize them accordingly.

<sup>12</sup> See footnote 3 above regarding *reveal*.

them an *Ummatan*<sup>w</sup> (*community/nation*)<sup>w</sup> one-she;<sup>y</sup> [and,] but [He] admits whomever [He] wills in His mercy<sup>w</sup> and the *dba'leemoona*<sup>13</sup> (*injustice-doers*) for them neither of a *wa'leyen* (*guardian/ally*) and nor *na'sseeren* (*iterative succorer*).

9. Or *ittakhatha* (*took and presumed*) they<sup>z</sup> of lesser than-/without Him *aw'leyaa*<sup>14</sup> (*guardians/allies*); so Allah, He (is) The *Wa'leyo* (*Guardian/Ally*) and quickens [He] the dead; and He (is) over every-thing Omnipotent.
10. And what you<sup>c</sup> differed in it<sup>x</sup> of a thing, so its<sup>x</sup> rule (*should be referred*) to Allah; *tha'lekum* (*collective-as-for-He*)<sup>x</sup> Allah, my Lord; on Him I trusted and to Him *oneebo*<sup>15</sup> ([I] *iteratively return penitent*).
11. The Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *Fatte'ro* (*innately-perfect-Originator*); [He] made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>16</sup> (*wives*) and of the *an'aa'me*<sup>w</sup> (*cattle/sheep/goats/camels*)<sup>w</sup> pairs; *yadhra'ukum* ([He] *creates/propagates/manifests you<sup>b</sup>*)<sup>17</sup> in it;<sup>x</sup> not as like him a thing; and He (is) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*)/ The *Basseero* (*keenly-Seer/Omniscient*).
12. For Him (are) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *magaleedo* (*keys/lockers*); *yabsotto* ([He] *swells/expands*) the *rez'qa*<sup>x</sup> (*provision/victual for sustenance*)<sup>x</sup> for whom-ever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.
13. [He] instituted for you<sup>b</sup> of the religion what enjoined [He] by it<sup>x</sup> *Noohan* (*Noah*); and which<sup>x</sup> We revealed<sup>18</sup> to you<sup>g</sup> and what We enjoined by it<sup>x</sup> *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*<sup>19</sup> (*let-you<sup>z</sup> up-to-fulfill*) the religion and let-not disunite you<sup>z</sup> in it;<sup>x</sup> enlarged over the *mushrekeena* (*they who partner deities with Allah/he-polytheists*) what [you<sup>z</sup>] invite them to it;<sup>x</sup> Allah *yajtabey* (*directly and favorably-chooses*) to Him whomever [He] wills and [He] divinely-guides to Him whomever *younneebo* ([he] *iteratively repents*).
14. And not disunited they<sup>z</sup> except after when came (to) them the knowledge, *baghya* (*envy/selfish/excessiveness/transgression*) among them; and *lawla* (*had it not been for*) a word<sup>w</sup> preceded-she<sup>y</sup> from your<sup>t</sup> Lord to *ajalen*<sup>20</sup> (*term-limit*) *musamma*<sup>21</sup> (*that which is designated*

وَلِكُنْ يُدْخِلُ مَنْ يَشَاءُ فِي  
رَحْمَتِهِ وَالظَّاهِمُونَ مَا هُمْ مِنْ  
وَلَيْ وَلَا نَصِيرٌ ﴿١﴾

أَمْ أَخْذُوا مِنْ دُونِهِ أُولَيَاءَ  
فَاللَّهُ هُوَ الْأَوَّلُ وَهُوَ سُبْحَانُ الْمَوْقَعِ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ  
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبُّ  
عَلَيْهِ تَوَكِّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٣﴾

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ  
لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنْ  
الْأَنْعَمِ أَزْوَاجًا يَذْرُوكُمْ فِيهِ  
لَيْسَ كَمِثْلَهُ شَيْءٌ وَهُوَ  
الْسَّمِيعُ الْبَصِيرُ ﴿٤﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ  
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥﴾

\* شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى  
بِهِ نُوحًا وَالذِّي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى  
أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ  
كَبُرُ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ  
إِلَيْهِ اللَّهُ سُبْحَانِهِ إِلَيْهِ مَنْ يَشَاءُ  
وَهَدَى إِلَيْهِ مَنْ يُنِيبُ ﴿٦﴾

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا  
كَلْمَةُ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجْلٍ  
مُسَمٍّ لَقَضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ

<sup>13</sup> The word “ظاللون” = “the injustice-doers,” as “الظلم” = “injustice.”

<sup>14</sup> The word “أولياء” could also mean, among them: *protector, friend*.

<sup>15</sup> The word “يُنِيب” = “أتاب” meaning: *iteratively returned penitent*. See (S7:189).

<sup>16</sup> See (S7:189).

<sup>17</sup> That is “*suffuses you<sup>z</sup>*” to multiply you<sup>f</sup>.

<sup>18</sup> See footnote 3 above regarding *revealed*.

<sup>19</sup> The word “أقيموا” is rooted = *uphold*. Linguistically means:

“أَدَمَ، بِمِنْهُ أَبْقَى أَوْ اسْتَمَرَ عَلَى دَوْمٍ وَالْدَوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسَبِّقاً”

So, “أقيموا” means you<sup>f</sup>: (1) *uphold/sustain of all the prescribed obligations of the Prayer*. (2) *Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only perform and maintain it.*

<sup>20</sup> The word “الأجل” means term-limit, see *اللسان*.

*and/or named), surely (it would have been) judged-finished<sup>22</sup> among them; and verily who<sup>r</sup> (had-been) bequeathed they<sup>z</sup> the book<sup>x</sup> from after them surely (are) in doubt of it<sup>x</sup> suspect-/suspecter.<sup>23</sup>*

أُرْثُوا الْكِتَبَ مِنْ بَعْدِهِمْ لَفِي  
شَكٍّ مِنْهُ مُرِيبٌ

15. So for *tha'leka* (*afar-that-it/that*)<sup>x</sup> then let-invite [you<sup>s</sup>] and *ista'qem*<sup>24</sup> (*let-[you]* affirmably firm and straighten) just-as (*had been*) commanded you;<sup>h</sup> and let-not *tattabe'a* ([you<sup>s</sup>] closely-followed) their *ahwa*<sup>25</sup> (*tendentious likings*); and let-say [you<sup>s</sup>]: I believed by what Allah descended of a book and I (*had been*) commanded to [I] (*render*)-justice<sup>26</sup> among you;<sup>b</sup> Allah (*is*) our Lord and your<sup>n</sup> Lord; for us (*are*) our works and for you<sup>b</sup> (*are*) your<sup>n</sup> works; no argument between us and [between] you;<sup>b</sup> Allah gathers between us and to Him (*is*) the destiny.

فَلَذِلَكَ فَادْعُ وَاسْتَقِمْ كَمَا  
أَمْرَتُ وَلَا تَتَبَعْ أَهْوَاءَهُمْ وَقُلْ  
إِمَانتُ بِمَا أَنْزَلَ اللَّهُ مِنْ  
كِتَبٍ وَأَمْرَتُ لِأَعْدِلَ بَيْنَكُمْ  
الَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا  
وَلَكُمْ أَعْمَلْكُمْ لَا حُجَّةٌ بَيْنَا  
وَبَيْنَكُمْ اللَّهُ تَحْمِلُ بَيْنَنَا وَالَّهُ  
الْمَصِيرُ

16. And who<sup>r</sup> they<sup>z</sup> mutually argue in Allah from after what *estojeeba*<sup>27</sup> (*had been favorably-answered*) for [Him/him]<sup>28</sup> their argument<sup>w</sup> (*is*) *da'hedhaton* (*null-argument*)<sup>w</sup> *enda* (*by Rule of*) their Lord; and on them (*is*) a wrath and for them (*is*) a severe torment.

وَالَّذِينَ سَخَاجُونَ فِي اللَّهِ مِنْ  
بَعْدِ مَا أَسْتَجَبْ لَهُ جَنَاحُهُمْ  
دَاهِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ  
غَضْبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ  
الَّهُ الَّذِي أَنْزَلَ الْكِتَبَ بِالْحَقِّ  
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ  
السَّاعَةَ قَرِيبٌ

17. Allah, Who [He]descended The Book by the right and the balance; and what *youdreyka*<sup>29</sup> (*causes you<sup>g</sup> to profoundly know*) *la'alla* (*craving currently unavailable deed that, perhaps*) The Hour<sup>w</sup> (*is*) near<sup>x30</sup>

يَسْتَعْجِلُهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا  
وَالَّذِينَ إِمَانُوا مُشْفِقُونَ مِنْهَا  
وَيَعْلَمُونَ أَنَّهَا أَحْقُّ الْأَنْوَافِ لَا إِنَّ الَّذِينَ  
يُمَارِوْنَ فِي السَّاعَةِ لَفِي ضَلَالٍ  
بَعِيدٌ

18. *Yasta'a'jelo*<sup>31</sup> (*affirmably hasten*) by it<sup>w</sup> who<sup>r</sup> they<sup>z</sup> believe not by it;<sup>w</sup> and who<sup>r</sup> believed they<sup>z</sup> (*are*) *mushfegoona* (*they who are in disquiet*) from it;<sup>w</sup> and they<sup>z</sup> know verily it<sup>w</sup> (*is*) the right; lo; verily who<sup>r</sup> they<sup>z</sup> dubitate in The Hour<sup>w</sup> surely(*are*)in a far misguidance.

<sup>21</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

<sup>22</sup> That is perhaps would have immediately prompted their dues of punishment.

<sup>23</sup> The word “*مرِيبٌ*” here is “*نتَعْ*” = epithet, i.e. “adjective,” hence “suspect.” See اعراب القرآن، محمود صافي. However the word “*suspect*” could fit for a noun or an *adjective*.

<sup>24</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>25</sup> The word “*هُوَيٰ*” is singular of “*أَهْوَاءٌ*” translated as “(tendentious) liking,” which *in and of itself* could be *good or bad noble or vile*. The Messenger (SAWS) says that *believe not anyone of you until his “*هُوَيٰ*” agrees with what I came with*, i.e. The Qur'an and Hadeeth.

<sup>26</sup> The word “*أَعْدِلُ*” is a *present tense* to which there is *no exact corresponding word* in English, because “*justice*” cannot be conjugated into verbs, so the best *approximation*, to the best of my knowledge, is to say: *render justice*. So the word “*render*” is parenthetically enclosed, as the Quranic text does *not have it per se*.

<sup>27</sup> The word “*استَحْيَ*” is rooted in “*استَحْيَ*” meaning: *favorably/compliantly answered, not just answered*. See الهداي.

<sup>28</sup> This footnote covers the pronoun “*هـ*” in “*لَهـ*” and the word “*دَاهِضَةٌ*”. The pronoun “*هـ*” in “*لَهـ*” could refer to Allah (SWT) or to Mohammad (SAWS). As to the word “*دَاهِضَةٌ*” it is a *noun*, whereas “*null*,” or “*invalid*,” or such *synonyms* are all *adjectives*. Hence, “*null-argument*” is chosen as *closer representation* to a *noun concept*. And the suffix<sup>w</sup> is to indicate the *femininity gender* of the “*argument*,” as it is so in Arabic.

<sup>29</sup> The word “*يُدْرِيكُ*” means “*(causes) you (to) profoundly know*,” as “*الدرایة*” is *much more than simple knowledge*. It involves *profound knowledge* of the subject matter.

<sup>30</sup> The word “*hour*” in Arabic is a *feminine gender*, so the context would seem to suggest saying: “*السَّاعَةُ قَرِيبَةٌ*” = “*the hour (is) she-near*.” However the text of this Ayah clearly says: “*The hour is he-near*,” making “*near*” a *masculine gender*; this could stand for the hours’ *time* or *arrival* is *he-near*,” as the hour’s *time* or *arrival* are both *masculine genders*; and لا يجوز ان يقال ان (قريب) يستوي فيه التذكرة و التائث ، لانه يعني فاعل ، و فعل بمعنى فاعل لا ”*يستوى فيه التذكرة و التائث*“ . اعراب القرآن، محمود صافي see ”*يستوى فيه التذكرة و التائث*“

<sup>31</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

19. Allah (is) *Lateefon*<sup>32</sup> (*fine/subtle/gentle and protector*) by His *eba'de* (*worshippers/submitters/slaves*); [He] provides whomever [He] wills and He (is) The Strong The Mighty.

20. Whoever [was] [he] wanting the Hereafter's<sup>w</sup> *hartha* (*tillage/reward/tillage's crops*) [We] augment for him his *hartha* (= *hartha*) and whoever [was] [he] wanting the world's<sup>w</sup> *hartha* [We] give him of it<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a lot.

21. Or for them partners, instituted they<sup>z</sup> for them of the religion what not permitted by it<sup>x</sup> Allah; and *lawla* (*had it not been for*) word<sup>w33</sup> (*of*) the sunderance, surely (*would have been*) judged/finished<sup>34</sup> among them; and verily the *dba'lemeena*<sup>35</sup> (*injustice-doers*) for them (is) a painful torment.

22. [You<sup>s</sup>] see the *dba'lemeena*<sup>36</sup> (*injustice-doers*) disquieting of what earned they;<sup>z</sup> and it<sup>x</sup> (is) occurrent/betiding by them; and who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> (*are*) in the paradises' <sup>w</sup>/gardens' <sup>w</sup> *rawdha'te* (*flowering meads*);<sup>w</sup> for them whatever<sup>37</sup> they<sup>z</sup> will enda (*by munificence of/by Rule of*) their Lord; *tha'leka* (*afar-that-it/that*)<sup>x</sup> it<sup>x</sup> (is) the munificence the big.

23. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> which<sup>x</sup> *youbashshero*<sup>38</sup> (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/submitters/slaves*), who<sup>t</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works; <sup>w</sup> let-say [you<sup>s</sup>]: [I] ask you<sup>b</sup> not over it<sup>x</sup> remuneration, except a fondness<sup>w</sup> in the kin; and whoever *yag'tarif* ([he] commits) *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> [We] augment for him in it<sup>w</sup> *husnan* (*ultimate meritorious-deed*); verily Allah (is) *Ghafooroon* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).

24. Or say they:<sup>z</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; so *en*(*i*) wills Allah, [He] seals/consummates<sup>39</sup> on your<sup>t</sup> heart and [He] erases the falsehood<sup>x</sup> and [He] rights the right by His words; verily He (is) Omniscient by the chests' possession.

25. And He Who accepts the repentance<sup>w</sup> *a'm*<sup>40</sup> (*disregarding offender's offense/because of other's/others' prayer* [He]

الله لطيف بعباده يرزق من  
يشاء وهو القوى العزيز ﴿١﴾

من كان يريد حرب الآخرة  
نزد له في حرثه ومن كان  
يريد حرب الدنيا نؤته منها وما  
له في الآخرة من نصيب ﴿٢﴾

أم لهم شركاؤا شرعا لهم  
من الدين مالم يأذن به الله  
ولولا كلمة الفصل لقضى  
بيتهم وإن الظالمين لهم  
عذاب أليم ﴿٣﴾

ترى الظالمين مشفقين  
مما كسبوا وهو واقع بهم  
والذين ءامنوا وعملوا الصالحة  
في روضات الجنات لهم ما  
يشاءون عند ربهم ذلك هو  
الفضل الكبير ﴿٤﴾

ذلك الذي يبشر الله عباده  
الذين ءامنوا وعملوا الصالحة  
قل لا أسلكم عليه أجرًا إلا  
المودة في القرى ومن يقترب  
حسنة نزد له فيها حسنة إن  
الله غفور شكور ﴿٥﴾

أم يقولون أفترى على الله كذبًا  
فإن يشأ الله سختم على قلبك ويمح  
الله البطل وتحق الحق بكلمة  
إنه عليم بذرات الصدور ﴿٦﴾

وهو الذي يقبل التوبة عن  
﴿٧﴾

<sup>32</sup> The word “لطيف” = “رفيق” = “fine” in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle or gentle* or both. See *البصائر*. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful *attributive* characteristics, which denotes *protection* in addition to *fineness, subtlety, and gentleness*. I know of no English word which simultaneously denotes: *fineness, subtlety, gentleness and protection*. Hence, the only available resort is *transliteration and parenthetical explanation*.

<sup>33</sup> That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

<sup>34</sup> That is perhaps would have immediately *prompted* their dues of punishment.

<sup>35</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

<sup>36</sup> *Ibid.*

<sup>37</sup> The particle “ما” = conditional noun/particle; or “اسم أو أداة شرط” = “connective noun meaning whatever. See احمد الحلب المصنون، اعراب القرآن، لمحمود صافي الدر المصنون، لـ احمد الحلب and اعراب القرآن، لمحمود صافي الدر المصنون، لـ احمد الحلب.

<sup>38</sup> See the *Lexicon* attached to this *Translation* for *bashashara*/*youbashsharo*/*mubasheron*= بشّرًا يُبَشِّرَ أَمْبَشَرَ.

<sup>39</sup> That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart.

<sup>40</sup> “عن” here for *تجاوز* = *disregardfulness* = He disregards/transcends the offense of the *offender* or because of the *prayer of others* *praying for the offender*. See the *Lexicon* to this *Translation* vis-à-vis the meanings of “عن”.

transcends the offender(s) of His *eba'de* (*worshippers/submitters*) and pardons [He] *a'n* (*regarding*) the *sayye'aa'te* (*demeritorious-deeds*)<sup>w</sup> and knows [He] what you<sup>z</sup> do.

26. And *yestajeebo*<sup>41</sup> (*compliantly-answer*) who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works;<sup>w</sup> and [He] augments them of His munificence; and the unbelievers for them (*is*) a severe torment.

27. And had Allah *bassatta* (*extended/augmented*) the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for His *eba'de* (*worshippers/submitters/slaves*) surely (*they would have*) transgressed in the Earth;<sup>w</sup> and, but *younazzelo* ([He] *iteratively descends*) by a *qa'da'ren* (*standard measure*) whatever<sup>42</sup> [He] wills; verily He (*is*) by His *eba'de* (*worshippers/submitters/slaves*) Proficient *Ba'ssee-ron* (*keenly: Seer/Omniscient*).

28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*<sup>43</sup> (*delightful-satiating-and-reviving rain*) from after desponded they<sup>z</sup>; and [He] spreads His mercy<sup>w</sup> (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/Ally*), The *Hameedo* (*iteratively praised and multitudinously praiser* He).

29. And of His *Aya'te*<sup>w</sup>: (*miracles/signs/proofs*) (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> creation and what [He] scattered in them both of a *dabba'ten*<sup>w44</sup> (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.

30. And what betided you<sup>b</sup> of a disaster<sup>w</sup> so (*it<sup>w</sup> is*) by what earned-she<sup>y</sup> your<sup>n</sup> hands;<sup>w</sup> and [He] pardons *a'n* (*regarding*) much.

31. And not you<sup>f</sup> surely (*are*) enfeeblers in the Earth; and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (*guardian/ally*), and nor *na'sseren* (*multitudinous succorer*).

32. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains.<sup>45</sup>

33. *En(if)* [He] wills [He] stills the wind;<sup>w</sup> so [*they*]<sup>w</sup><sup>46</sup> stay<sup>ym</sup> stationaries<sup>w</sup> on its<sup>x</sup> back; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*signs*) for every *ssabbaren* (*an ever/stout/patience-endurer*) *sha'koren* (*iterative thankier*).

34. Or [He] wracks them<sup>y</sup> by what earned they<sup>z</sup> and [He] pardons *a'n* (*regarding*) much.

عِبَادَهُ وَيَعْفُوا عَنِ الْسَّيِّئَاتِ  
وَيَعْلَمُ مَا تَفْعَلُونَ [٢٦]

وَسَتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّلَاحَاتِ وَزِيَادُهُمْ مِنْ فَضْلِهِ  
وَالْكُفَّارُ هُمْ عَذَابُ شَدِيدٍ [٢٧]

\* وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ  
لَبَغَوا فِي الْأَرْضِ وَلَكِنْ يُنْزَلُ  
بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ  
خَبِيرٌ بِصِرَاطِهِ [٢٨]

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ  
مَا قَنَطُوا وَيَسْرُ رَحْمَتَهُ وَهُوَ  
أَلَّوْ الْحَمْدُ [٢٩]

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَثَ فِيهِمَا مِنْ دَائِبَةٍ  
وَهُوَ عَلَى جَمِيعِهِمْ إِذَا أَيَّشَاءَ قَدِيرٌ [٣٠]

وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فَبِمَا  
كَسَبْتُ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ [٣١]  
وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ  
وَمَا لَكُمْ مِنْ ذُونَ اللَّهِ مِنْ وَلَى  
وَلَا نَصِيرٌ [٣٢]

وَمِنْ ءَايَاتِهِ الْجَوَارُ فِي الْبَحْرِ  
كَالْأَعْلَمِ [٣٣]

إِنْ يَشَاءُ يُسْكِنَ الْرِّيحَ فِي ظَلَلٍ  
رَوَاهِكَدَ عَلَى ظَهَرِهِ إِنْ فِي ذَلِكَ  
لَا يَتِلْكُلُ صَبَارٌ شَكُورٌ [٣٤]

أَوْ يُوْبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ  
عَنْ كَثِيرٍ [٣٥]

<sup>41</sup> The word “**يُستجيب**” is rooted in “**استجابة**,” meaning: *favorably/compliantly answered, not just answered*. See **الهادي**.

<sup>42</sup> The particle “**ما**” is “**اسم أو أداة شرط**” = “**conditional noun/particle**; or “**ما**” = “**اسم موصول**” = “**connective noun**” meaning *that which*. See **الدر المصنون، لـ احمد الحلب** and **إعراب القرآن، لمحمود صافي**.

<sup>43</sup> The word “**الغيث**”, so is not just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “**الغيث**” could also means the gliding clouds that bring rain.

<sup>44</sup> For lack of a better term I chose a “*she-moving-creature*” for “**دابة**,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>45</sup> The word “**اعلام**” has several meanings, among them “*flags*” or “*mountains*.” See **اللسان**.

<sup>46</sup> The hidden or implied pronoun “[they]” refers to the “*runners*” in the previous Ayah, (S42: 32).

<p>35. And [to]<sup>47</sup> know who<sup>r</sup> they<sup>z</sup> dispute in Our <i>Aya'te<sup>w</sup></i> (messages) not for them of a <i>maheessen</i> (escape-place).</p> <p>36. Then what <i>oteytom</i> (you<sup>c</sup> had been accorded) of a thing, so (it<sup>x</sup> is) a <i>mata'a<sup>o</sup></i><sup>48</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world;<sup>w</sup> and what (is) <i>enda</i> (by munificence of/by Rule of) Allah (is) <i>khayron</i> (choicer/superior/worthier) and <i>abqa</i> (more lasting), for whom<sup>r</sup> believed they<sup>z</sup> and (are) on their Lord they<sup>z</sup> trust.</p> <p>37. And who<sup>r</sup> they<sup>z</sup> avoid bigs (of) the sins and the profanities<sup>w</sup><sup>49</sup> and if surely<sup>50</sup> angered they,<sup>z</sup> they forgive.</p> <p>38. And who<sup>r</sup> <i>estajabo</i><sup>51</sup> (they<sup>z</sup> favorably-answered) for their Lord and <i>aqamo</i><sup>52</sup> (they<sup>z</sup> upped-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and their matter (is) a <i>shura</i> (counsel/alternation and exchange of opinion) among them; and of what We provided them they<sup>z</sup> expend.</p> <p>39. And who<sup>r</sup> if betided them the <i>baghya</i> (envy/selfish-excessiveness/transgression) they <i>yanta'sserona</i><sup>53</sup> (they<sup>z</sup> avenge-for/refrain from/prevail-over [it]).</p> <p>40. And requital (for) a <i>sayye'aa'ten</i><sup>w</sup> (demeritorious-deed)<sup>w</sup> (is) <i>sayye'a'ton</i> (= <i>sayye'aa'ten</i>) its<sup>w</sup> like; then whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the <i>dha'lumeena</i><sup>54</sup> (injustice-doers).</p> <p>41. And surely whoever [he] revenged<sup>55</sup>/revenged-for after his injustice,<sup>56</sup> so those not on them of a path.</p> <p>42. Verily only the path (is) on whom<sup>r</sup> they<sup>z</sup> wrong<sup>57</sup> the people and they<sup>z</sup> transgress in the Earth<sup>w</sup> by other than the right; those for them (is) a painful torment.</p> <p>43. And surely whoever <i>ssabara</i> (held on patiently) [he] and pardoned [he], verily <i>tha'leka</i> (afar-that-it/that)<sup>x</sup> (is)</p>	<p>وَيَعْلَمُ الَّذِينَ تُجْدِلُونَ فِي إِيمَانِنَا مَا هُمْ مِنْ مُحِيطٍ فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ وَالَّذِينَ سُجِّنُوا بِكَثِيرٍ إِلَّا ثُمَّ وَالْفَوَاحِشَ وَإِذَا مَا عَصَبُوا هُمْ يَغْفِرُونَ وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ إِذَا أَصَابَهُمْ أَلْبَغُ هُمْ يَنْتَصِرُونَ وَجَزَّأُوا سَيِّعَةً سَيِّعَةً مِثْلًا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّمَّا لَا سُبْحَبُ الظَّلَمِينَ وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمٍ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلَمُونَ النَّاسَ وَيَنْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَلَمَنْ صَرَّ وَغَفَرَ إِنْ ذَلِكَ لَمَنْ</p>
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<sup>47</sup> The word “ما” is for intensity. See *روح المعاني لللوسي*. The word “معنوية” “يعلم” has a “فتحة” on the word’s end “م.” It had been read with a ضمة “أي” or a “م.” So the word “[to]” is shown here with the square brackets and italicized “الدر المصنون، لـ احمد الحلي” see *التعليق*, “فتحة” to mean “م.”

<sup>48</sup> The word “متاع” = “mata'a<sup>o</sup>” is rooted in the word “متاع” = “matta'd” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

<sup>49</sup> The word “فواحش” = “profanity” (plural “فواحش” as indefinite noun or plural as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah’s proscriptions. Some-times the word “فاحشة” or “فاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

<sup>50</sup> The particle “ما” is for intensity. See *روح المعاني لللوسي*.

<sup>51</sup> The word “استجابوا” is answered plus made available what was requested, i.e. “favorably-answered.”

<sup>52</sup> The word “قاموا” from = “stood/upheld/sustained/maintained.”

<sup>53</sup> The word “انتصر من” could apply in three distinct senses: (1) “انتصر من” which in turn has two distinct meanings, (1a) “انتصر من الظلم أي” = “avenged for it, i.e. from the offender,” and (1b) “انتقم من عدوه أي انتقم من عدوه” (1a) = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted.”

<sup>54</sup> The word “ظلم” = “the injustice-doer,” as “ظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>55</sup> Ibid. However, in this case, “انتصر بعد ظلمه أي بعد ما ظلم” see *روح المعاني لللوسي* for this explanation, means “after he was wronged”.

<sup>56</sup> That is after, having been inflicted with an injustice by someone else.

<sup>57</sup> See the Lexicon attached to this Translation for “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronger.”

surely of the matters'-resolve.

44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [you<sup>s</sup>] see the *dha'le'meena*<sup>58</sup> (*injustice-doers*) *lamma* (*when/whence*) they<sup>z</sup> saw the torment say they:<sup>z</sup> is a *maradden* (*fending-/forthwith-returning*) of a path.

45. And [you<sup>s</sup>] see them (*being*) exposed on it<sup>w</sup> (*are*) *kha'she'eenda*<sup>59</sup> (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they<sup>z</sup> look from *ttarfen'khafeyyen* (*by stealthy glance*); and said who<sup>r</sup> they<sup>z</sup> believed: verily the losers (*are*) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; indeed; verily the *dha'lemeena*<sup>60</sup> (*injustice-doers*) (*are*) in a sustainer-torment.

46. And not [was] for them of *aw'leyaa*<sup>61</sup> (*guardians/allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

47. *Estajeebo*<sup>62</sup> (*let-compliantly-answer you*<sup>x</sup>) for your<sup>n</sup> Lord from before that *ya'atey*<sup>x</sup> (*approaches/comes*)<sup>x</sup> a day<sup>x</sup> no *maradda* (*fending/repeller*) for it<sup>x</sup> of lesser than Allah; not for you<sup>b</sup> of a refuge then-day and not for you<sup>b</sup> of a *na'keeren* (*demur/reproof/spurner*).

48. Then *en(if)* they<sup>z</sup> shunned then not We sent you<sup>g</sup> on them *haseedhan*<sup>63</sup> (*iterative keeper-up*); *en(not)* on you<sup>g</sup> except the announcement; and verily if *atheeqna* (*We caused the human to taste*) from Us a mercy<sup>w</sup> [*he*] reveled/rejoiced by it;<sup>w</sup> and *en(if)* betides<sup>w</sup> [them] a *sayye'aa'ton* (*demeritorious-deed*)<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup> then verily the human (*is*) *kafoorun*<sup>64</sup> (*iteratively unbeliever/ingrate*).

49. For Allah (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [*He*] creates whatever<sup>65</sup> [*He*] wills. [*He*] grants for whomever [*He*] wills females and [*He*] grants for whomever [*He*] wills the males.

50. Or [*He*] pairs them *dhukranan*<sup>66</sup> (*normal males/neutral males*)<sup>67</sup> and females and makes [*He*] whomever [*He*]

### عَزْمُ الْأَمُورِ

وَمَنْ يُضْلِلَ اللَّهُ فَمَا لَهُ مِنْ وَلَىٰ  
مِنْ بَعْدِهِ وَتَرَىٰ الظَّالِمِينَ لَمَّا  
رَأُوا العَذَابَ يَقُولُونَ هَلْ إِلَىٰ  
مَرْدَ مِنْ سَبِيلٍ

وَتَرَهُمْ يُعَرِّضُونَ عَلَيْهَا حَشْعِيرَتْ  
مِنَ الْذُلِّ يَنْظُرُونَ مِنْ طَرْفِ  
حَقِّيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ  
الْخَسِيرَتْ الَّذِينَ خَسَرُوا أَنْفُسَهُمْ  
وَآهَلَيْهِمْ يَوْمَ الْقِيمَةِ أَلَا إِنَّ  
الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ

وَمَا كَانَ لَهُمْ مِنْ أُولَيَاءِ يَنْصُرُونَهُمْ  
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلَ اللَّهُ فَمَا  
لَهُ مِنْ سَبِيلٍ

أَسْتَجِيبُ إِلَيْكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ  
يَوْمٌ لَا مَرْدَ لَهُ مِنْ إِلَهٍ مَا لَكُمْ  
مِنْ مُلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِظِيًّا إِنَّ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا  
إِذَا أَذَقْنَا إِلَيْسَنَ مِنَّا رَحْمَةً فَرَاحَ  
بِهَا وَإِنْ تُصِيمْ سَيِّئَةً بِمَا قَدَّمْتَ  
أَيْدِيهِمْ فَإِنَّ إِلَيْسَنَ كُفُورٌ

اللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ  
سَخَّنَ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ  
إِنَّثَاوِيهِبُ لِمَنْ يَشَاءُ إِلَذِكُورٌ

أَوْيُرُوجَهْمَ ذَكْرَانَا وَإِنَّثَا وَجَعَلَ مِنْ

<sup>58</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظَّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

<sup>59</sup> The word “خَاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خَشُوعٌ” in “خَاشِعِينَ” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خَشُوعٌ” denotes submission or subduing of sight and sound as well. So “خَاشِعِينَ” are those who had totally subdued their body, sight and sound. Also some time “خَاشِعِينَ” = *اللسان* *البصائر* and *اللسان*.

<sup>60</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظَّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

<sup>61</sup> The word “أُولَيَاءِ” could also mean, among them: *protector, friend*.

<sup>62</sup> The word “اسْتَجِيبُوا” is rooted in “استِجَابَ,” meaning: favorably/compliantly answered, not just answered. See *الهادِي*.

<sup>63</sup> The word “حَفِظَ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>64</sup> The word “كُفُورٌ” is masculine noun, denying Allah’s multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

<sup>65</sup> See footnote 37 above regarding *whatever*.

<sup>66</sup> See the Lexicon attached to this Translation for more exposition of this word “*dhukranan*=” ذَكْرَانَ”

wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.

51. And not [was] for a human to speak (*to*) him Allah except revealedly,<sup>68</sup> or from beyond<sup>69</sup> a *heja'ben* (*veil-/shroud*) or [He] sends a messenger then [He] reveals<sup>70</sup> by His leave whatever<sup>71</sup> [He] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>72</sup> (*infinite hekmah Possessor*).
52. And like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> Were revealed<sup>73</sup> to you<sup>g</sup> *Roohan*<sup>74</sup> (*Qur'an/prophethood*)<sup>w</sup> of Our command; not you<sup>h</sup> were *tadrey*<sup>75</sup> ([you<sup>s</sup>] *profoundly understanding*) what The Book and nor the belief; [and,] but We made it<sup>x</sup> an illumination<sup>x</sup> *nabdey* ([We] *divinely-guide*) by it<sup>x</sup> whom-ever [We] will of Our *eba'de* (*worshippers-/submitters-/ slaves*); verily you<sup>g</sup> surely *tahdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight.
53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens<sup>w</sup> and [what] (*are*) [in] the Earth;<sup>w</sup> lo, to Allah become/ terminate the matters.

يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ  
وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ  
إِلَّا وَحْيًا أَوْ مِنْ وَرَأْيٍ حِجَابٌ أَوْ  
يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا  
يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٌ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ  
أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَلَا إِلَيْمَنْ وَلَكِنْ جَعَلْنَا نُورًا  
نَهْدِي بِهِ مَنْ نَشَاءَ مِنْ عِبَادَنَا  
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ  
صِرَاطٌ اللَّهُ الَّذِي لَمْ يَرَ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَّا  
إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

<sup>67</sup> Clearly in this great Ayah: “Or He pairs them *thukranan* (*normal males, neutral males*) and females?” (S42: 50) it is *good or neutral*, as the “maleness” here is obviously *not effeminateness*, but *normal to neutral*.

<sup>68</sup> The word “مفعول مطلق” = “وَحْيًا,” i.e. an *absolute object noun*, or “ مصدر” i.e. the *infinitive noun*, indicating exclusiveness. Or it could be *infinitive noun* in an adverbial status. See *أعراب القرآن، لمحمد صافي*.

<sup>69</sup> The word “وراء” means: (1) “وراءهم الآخرة.” (2) “الخلف أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلًا: و يذرون وراءهم الآخرة.” (3) “والد الولد” So, here (2 or *beyond* in its sense of *above reach of knowledge or experience*.

<sup>70</sup> See footnote 3 above regarding *reveal*.

<sup>71</sup> See footnote 37 above regarding *whatever*.

<sup>72</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيماً.”

<sup>73</sup> See footnote 3 above regarding *revealed*.

<sup>74</sup> It is stated in “السان” for the word “*ar-Rooh*” = “*Rooben*” and “*ar-Rawb*” two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, “*ar-Rooh*” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (*Qur'an or any other divine message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who are *special angels*, who are “*guardians*” over the *angels* who are the *guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See *القطبي*.

<sup>75</sup> The word “درایة” “تدری” is from “*تدری*” which is *far more reaching* than the simple “*knowledge*,” as it extends to having *deep understanding* of the subject matter. +